

# FEAREFUL NEWES.

Of

Thunder and Lightning, with the  
*terrible effects thereof, which Almigh-*  
ty God sent on a place called *Ousestone*, in the  
*county of Gloucester the 28. of*  
*Nouember last.*

Having prefift before it, a short discourse, concer-  
ning two other admirable accidents that  
soone after ensued.

*Truely related by P. S.*

And dedicated vnto the Kings most excellent  
*Maieſtie.*



AT LONDON  
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To the most puissant, potent, and  
*Maiestious, my dread Soueraigne*

*Iames by the grace of God, of great Britaine, France,  
and Ireland King defendor of the Faith: the Great-  
Commaundour of the West, and North-west parts of the*

*World; Grace, and peace from God our Father, and  
from our Lord Iesus Christ, vnto all happinesse in*

*this life, godlinesse, and righteousnesse,*

*and in the life to come, immorality and*

*glorie.*



Ost puissant King, my dread and  
deare Soueraigne, in most humble and  
submisse manner, I your hignesse  
most duetifull, and loyall Subiect, do  
herein present vnto your excellent  
Maiesly, the true report of a most  
fearefull accident, which Almighty  
God the King of kings, and Lord of  
Lords, sent among vs, your Highnesse poore subiects at  
Oluestone in the county of Gloucester, on Thursday beeing  
the 28. of Nouember last: whereof I (your Maieslies said  
subiect) was both an eare, and an eye witnesse. The power-  
full and admirable workes of God are for none more fit,  
and profitable, then for the Kings of the earth, whom the  
God of heauen, hath substituted next vnder himselfe, to  
order and rule the severall societys of men, in promoting  
piety, and preseruing iustice: forasmuch as next vnto the  
word, and the appendances thereof, (the most effectuall  
meanes) nothing doth, or can more effectually frame, or  
hauing framed, can more constantly continue them in the  
manage, and performance of all kingly duties, then the  
serious and often meditation of Gods wonderful workes,  
in the whole frame of the world, &c the severall parts, and

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portions of it. For as hystories, which are the remembrances of time, and successes in time, are for all men meete, and commodious, but especially for Kings, Potentates, and great personages, their volumes beeing therefore well denominated, and called theirs; *Principum bonorum, et herorum libri*, good Kings, and great councellers booke: so the large volume of Gods workes are open, and set before all, but for none so fit, and profitable, as for their Maiesties, that represent vnto vs the maiestie and power of almighty God. That as the beames of Gods glory shine in them, more then in others, so they before, and more then others should admire, and reuerence the beames of his glory, and greatnes in heauen, and earth, that hath made them so glorious and great on earth. And if the knowledge of all the great, and admirable workes of God, be so necessary for all Kings, then the seuerall euent and successes that wonderfully, and extraordinarily fall out, & come to passe in their seuerall territories, and kingdomes, are in no sorte to be negleched, but so much the more to be remembred, and reuerenced, as God hath therein come more neerer vnto them, then vnto others kings, & hath as it were spoken first, and more particularly vnto them, that thereof they might make first & most especially vnto themselues, a heauenly and christianly vse: humbly, and heartily to commit, and commend themselues, and their estates, to his ouerlaying and all ruling prouidence; *That beareth rule ouer the king-*

**Dan.4.29.** *domes of men and giveth it to whomsoeuer he will.* And being thus deuoted personally, they may with all deuotion, and care, (according to the trust committed vnto them) order and direct, all their subiects in the feare of the Lord; *Who*

**Dan.4.32.** *according to his will worketh in the armie of heauen, and the inhabitants of the earth, and none can stay his hand, nor say unto him what doest thou?* Whereby both King, and Subiect may know, and serue him, *in whose hand is their breath, and all their wayes.*

Wherein forasmuch (my deere Soueraigne I speake it withall

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withall reverence of your excellent Maiesty ) as the best  
Kings haue, and do sometimes shew themselues forget-  
full, it were to be wisht, the like of that old honourable <sup>8. et. 7. xv</sup> *avauynor-*  
*office, Of a Kings remembrancer,* were rentred, and resto- <sup>av. Georg.</sup>  
red, not so much to minde them of mens actions ; and <sup>Codinus de</sup>  
exploites, that haue worthily or valiantly behaued, or <sup>official, pa-</sup>  
carried themselues in peace or in warre, that so they <sup>latii. Con.</sup>  
might receiue deserued honour, and recompence : as of-  
ten, and againe to put them in minde of Gods great,  
and wonderfull workes ; that his Maiestie might haue  
his due praise, and glory never sufficiently to be remem-  
bred.

But sith there is no such particular office , which was  
*Functio optime instituta, male exercita, pessime abolita,* well  
ordained, ill ordered, and most wretchedly abolishit; and <sup>F. Junij</sup>  
that kings are left to be remembrancers vnto themselues, <sup>not: in Cu-</sup>  
as of many other things, so of the wonderfull workes of <sup>ropalatem.</sup>  
<sup>pag. 313.</sup>

**G O D**, abroad or at home , and that it doeth so highly  
concerne your highnesse , to make a good vse, of what  
hath so extraordinarily succeeded, within your Maiesties  
owns kingdome, which is not possible without direct no-  
tice. I haue therefore thought it very dutifull , in the du-  
tifullest manner, to make knowne to your Highnesse,  
and vnder your Highnesse, gracious approbation, to all  
your Maiesties subiects what , hath so wonderfully,  
and admirably faine out, the time and place forementio-  
ned.

Prefixing a remembrance, but in briefe, of two o-  
ther memorable , and most famous spectacles which  
within the space of forty dayes , haue likewise beene, to  
the admiration of the whole land. I wish also with the like  
commemoration , and praise of the Almighty power,  
and neuer fayling goodness of our most gratiouſ, and  
mercifull God : Who for Christ his sake protect, and  
preserue your Highnesse, the Queenes Maiesty, the yong  
Prince, and all your Highnesse royll offspring , and issue,

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all your Maiesties kingdomes, dominions, and faithfull  
subiects, from the entrage of Satan, and all his limmes, spe-  
cially from the bloody attempts of all Antichrists brood:  
most particularly from the desperate villanies of all  
shorelings shauelings, and Iesuites, this ages(as  
they are, truely called) King-killers: long  
to raigne ouer vs, to the glory of Al-  
mighty God, and the ioy, and  
comfort of all faithfull  
and true hearted  
Subiects.

\* \* \*

Your Highnesse most  
humble, and most loyall  
subiect P. S.

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**H**ere things there are, which in this Isle, within the space of 40. daies have very extraordinarily, and wonderfullie succeeded, that deserves likewise more then ordinary remembrance. Of the first, withal others that had an  
ble of their eye sight, I was so many  
nights togither an ey-witnesse, but not without great won-  
derment. Of the second, I was onely an ear-witnesse, and  
that with great thankfulnessse. Of the last, I was both an  
earre, & an eye-witnesse with great astonishment, seeing,  
and hearing the terrible lightnesing, and thunder, and an  
admirable effect of them both.

The two first, I will not handle so amply, because many  
others according to their places, and gisles, did with more  
deepe contemplation weigh the accidents themselves, and  
with consideration can more effectually remember, and de-  
liver them to the glory of God, and the praise of his great  
power, and mercy.

Of the latter I will (God willing) bee more large, my  
place, and p[ro]fession requiring thereof in this kinde a more  
ample testimony, then of any others present, from the be-  
ginning of the accident, and action, to the end thereof.

The first therefore worthy of admiration, and so of com-  
memoration, was the streaming, flaming, & burning of the  
heavens for many nights togither, both before, at, and af-  
ter the time that that horroble, inhumane, and more then  
butcherly treason, (the like whereof was never heard of a-  
mong infidels) should have been executed, to the exting-

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guishing of the light , and taking away of the life of the whole state . The heauens as it were taking a bloudy, and sicke impression , and blushing as it were at those most bloudy attempts of cursed Cattifes , and of those furious flames which they most treacherously, were kindling, to the bitter ruining of their deare country and common wealth. Which great worke of God, although all did, or might behold, and see with wonderment, yet who could or did know the ende thereof, vntill in the ende the Lord himselfe made it knowne, and open to the view of all men? And now having opened it to all who is so blind, (as \* he saith, on the tokens that proceeded the taking, and ouverture of Ierusalem) neither hating eies, nor soule, as not to see, that Goo hath a singular care of mankind , and doth every where foreshew betime, what is most expedient for them : especially what care the Lord hath of Kings, and kingdomes, and of their regalty, and royalty : That the heauens doe euuen take notice, openly foreshewe, and publikely bewray, the horible treacheries, and conspiracies that shalbe in earth, and as it were vnder the earth in secret, desperately complotted, and continued for the ouerthrowe, and ruine of their high estate , and soneraignety, whereon dependeth, as the life of the body on the head , the wealth, and happiness of the whole common wealth.

That he that seateth, and unseateth Kings at his pleasure, shoule so watch over their persons , and places , and watch them, that shall seeke by most vndutifull indignities to wrong their persons, and places, that where the earth cannot, the heauens shall hold out a light , and euuen bring to light, those cursed complots, that are in obscurity, most devilishly hidde vp, against the Crowne and dignitie of the Lords annointed.

Is it admirable in the eies of al men almighty God shoule so wonderfullly tender y good of humane societie, especially of their heads, and gouernours , that the heauens, ouer-spreading

\*F. Iosephus  
in lib. dc.  
Iudeo. bcl.  
7. cap. 12.

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spreading the earth, should returne such a reflection of the actions done therein, as not to suffer unsealed, but publickly by flaming lights therein, to givis a light, to the search, and finding out of that, to their singular benefit, wherof otherwise to their Imminent danger, they are utterly ignorant, is this (I say) admirable in the eyes of all, & ought not every one, and shall not all, both King and Subject, Prince, and people, head, and heart, make a holy, and happy vse of almighty Gods this so wonderfull, and unspeakable goodnessse: God forbid else. The vse therefore being manisfould, I will heare drawne it to a double head: generall, particular. The generall doeth generally call upon all men, that almighty God hath such a care of all, head, and body, crowne, and foote, that hee hath, and doth not onely enrich vs with infinit good thinges, prosperity, plenty, peace, (and what not?) all which we are altogether utterly unworthy of: but hath, and doeth also daily prevent, and foreseale so many deserved evills, reverting them vpon their heads, that are the instruments of ill: all of vs therefore shoud from the highest to the lowest, from his sacred spateship, that stith on the Throne, to the draver of water, and heuer of wood knots, and acknowledge with feare, and reverence, the almighty presence, and providence of our good God, and alivates to land, and praise him for his goodnessse.

And for that we are all forgetfull, and dull by nature, each one according to his place, and calling: to prouoke, and stirre vp on another, with that of the prophet, not for fashiō, but with affection. O come and let vs sing vnto the Lord, let vs heartily rejoyce in the strength of our saluation. As this is the generall vse, so the particular is double, according to the double estate of men, for each King hath his vse, and every Subject his vse.

All Kings who acknowledge with reverence, for their soueraigne the King of Kings, have their vse of singular comfort, and courage euer to behape themselves kingly; not to congratulate this Estate, for that person at any

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Item, by houering policie, and hlyng pisty, considering  
the great sounder, and when it pleaseith him consonder  
of all Estates, and persons, doth couer shadowes, and shelter  
their thrones, and kingdome: that so long as they  
serue him, and so iward his commandes, their is no power  
there is no policy in earth, or in hell, that shall harme  
their opacities one hayre: for all the powers of the hea-  
uenes, and of the earth, are combined, and confederated to-  
gither, for the maintenance, and upholding of theyr  
thrones. But if any shal so far forget their allegiance to the  
highest, as to set themselves against his high command-  
ments on earth, he himselfe from heaven will fight against  
them, and cause all the rest of his creatures to crye out upon  
them, and to hale them on to due, and most deserved ex-  
ecution.

As this is a kingly comfort and encouragement, to kings  
in their godly gouernment: so the second vse is loyall, ex-  
pecteth the subiects in their faifthfull obedience, to teach,  
and continue them in loyalty, and fidelity. Is the King sea-  
ted by the king of Kings in his throne, hath the Lord him-  
selfe thought him fit visibly to represent vnto thee, his in-  
visible maiestie, and wilt not thou in the Lord yeeld vnto  
him feare, and reverence? or darest thou soe, and worke of  
the earth, whatsoeuer thou art, ist vp I say, not a sword in  
thy hand, but a thought in thy heart against his sacred po-  
wer, and gouernment? When the Lord himselfe saith,  
This man, and his posterity shall raigne ouer thee, and the  
land of thy subiecton, and shal rule this Empire, this Isle,  
these, and these people and nations, art thou sound, or wilt  
thou onely be appeacht for a traytor? not onely against  
the Crowne, and dignitie, of thy earthly king, who hath  
power of this thy life, but against thy heavenly Soule.  
raigne, who hath power (after thy head is taken from thy  
shoulders, thy body unbowelled, and quartered, and the  
parts of thy body imparted here and there, as an horri-  
ble, and odious spectacle of thy disloyalty) to cast thee, bodye  
and

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and soule into hell? Cannot thy hono<sup>r</sup> containe thes, with-  
in the bounds of fidelity? will not the loue, and credit of  
thy country, and kindred, the woefull outcries of thy sweet  
chilidren, the pitifull lamentations of thy deere wife, if thou  
have these; or otherwise the feare of imprisonment, the  
Rock, the halter, and so at last the terrors of death it selfe,  
terrifie thee from treacherie yet haue a regard to thy soule,  
set not light by that which is the price of the pretious bloud  
of the sonne of God. This thou-hazardest, this without  
doubt thou wilt cast away, and cast thy selfe headlong in-  
to hell, if wilfully, and treasonably thou let thy selfe againts  
him whom the Lord hath set ouer thee, and the kingdome  
wherin thou art a subject.

Subiect thy selfe therfore vnder the mighty hand of  
God, and of him whom that hand hath placed on the thonne  
of the kingdome.

Consider with mee saith he, who ever perisht being an  
Innocent: and consider with me (say I) who ever prosp-  
ered being a traytor: Since the beastly Wall of Pope Im-  
pius Quintus; were there ever heard of so many, and so  
bloudy treasons against the sacred persons of two christian  
Princes, as against that most famous, & pereless Queen,  
that dead is, and his most excellent maiestie now living, &  
long may he live, to the comfort of all true-hearted subiects,  
& to the confusson of all hollow-hearted Traytors. Amen.  
Amen.

In this succession of times, and treasons, we see by the  
admirable prouidence of our good God, what hath succee-  
ded.

And unlesse the enimies themselves, had their consci-  
ences seard with an hot iron, and were vitterly given over  
to a reprouate sense, they must needs know and confess,  
that hitherio they haue, and if they yet perswift, still will  
as Giants fight against God.

Who to the praise of his glory, and their everlasting  
glory, hath ouer, (and I hope euer will) vnbowelled, and  
ript

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Up to all their treasons and Traitors. But what shall I speake of Traitors, or to traitors, who will never make vse hereof, til the ladder, and halter by lamentable experience teache them; to the turne whereof I leue them, and turne to you that are true, and faithfull Subjects in ded, exhorting, and charging you in the name of God, by all meanes in these Traitorous times, to strengthen, and incourage your selues in your faithfull subiection.

**Ecc. 10.20** Remember the counsell of God by wise King Salomon, commanding all Subjects, not to intertayne a villayall thought against their King in their hearts, nor to speake ill in their pray Chambers, for the soules of the heauen shall carry the voice, and the birds of the aire shall bewray it.

**Rom. 13.1.2.3.&c.** And if we may not admit a villayall thought into our hearts, against a bad, and a wicked King, how much better may wee doe it, against such a King (as it hath pleased God to giue vs) immortall thankes being given his loyaltie for it) as is a patron, and patterne of goodnessse, and vertue to the hole land. Giue ( saith our Saviour Christ) to God that which is Gods, to Cesar that which is Cesaers. If we will yeld to God his, wee must yeld obedienc to his word, insweyning vs to leare him, and to honour the King. If we will giue Cesar his, what is more due to the King then loyaltie, and subiection? This beeing heartly, and inward, will questionlesse draw other duties willingly with it. Who thus beginneth and continueth in fidelitie, and dutifullnesse, especially in conscience of Gods command, the blessing of God shall go with him and his: contrarwaise he that doth not, the curse, and vengance of God will finde him out, and follow him at the heeles, and rather then he, & his desperate designes shall lie vnteneable, the heauens, the soules of the heauen, one, or other of the creatures of God, shall gine a light to the opening of it, to his eternal shame, and confusio.

And hitherto of the first admirable action, and accident:

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the second (wherof I now come to discourse) was the most horrible, bloudy, and barbarous treason that ever was heard of, whiche the soye remembred fiery, and bloudie streames did accompany, whiche by the singular prouidence of God was detected, defeated, and diverted to the better subuersion, & confusion of the wretched Traitors them-selues. It abhoyleth me to speake more words of it, & yet what words are able to expresse the horrore of it? I will onely content my selfe, to make some good vse of this their damnable ill.

The first respecteth the hellish Traitors, and hel-hounds themselves with all their complices: the second, all against whom that desperate, and diuillish proscription was made. For the wicked complotters themselves, and their wretched complices, I meane al Papists, their former traytory attempcs, with this worse then brutish, surpassing all others their bloudy, and turkishe enterpryses: notably beinge al the fruit of their papish religion, and noeth notwithstanding pre-claine unto vs, what we are to expect at their Traitors hands, so long as they abide, and breath vnsuring vs. Who so with attencion readeth the histories written divine, or profane, he shal finde, that as Godly piety hath alwaies accompanied true piety, so idolatry, and cruelty haue commonly gone togidher. And if ever any idolaters were famous, or rather infamous for trouolencie, and inhumanity, then without doubt the men-eating Papists. I need not inflant herein, that one booke of the Auct: and Monuments hath eased me of this labouer, and doth equall wherefore I haue for it. Neither is it any misrule they formalice the booke, and the man by his booke, that they cease not to impeach againt his dead bones which if they were to thinke their reach, as P. Phragius, and Bucers were, shoulde not swelle of the smalnes, but smoake in the fire. Then which what can be imagined more cruell? what greater inhumanity can be deuided?

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*Corpora magnanimo satis est prostrasse leonis,  
Pugna suum finem, cum iaceat hostis habet:*

*As lupus, et turpes instant morientibus ursi,  
Et quacunq; minor nobi: itate fera est.*

The Lion stout doth rest,  
when he hath feld to ground  
His foe, when he lyeth slaine,  
an end of fight is found.

The Woulfe and filthy Beares,  
doe rend the dying beast,  
As each is euall among them,  
that is in courage least: is strongest.

They are worse then the Lion, Woulfe, or Beare, of  
which, tho' woulf preieth only on the dead flesh, but these  
after the flesh is rotten, cease not to prey on the dead  
bones. What marauns, sith they pray to dead bones  
and stones, and what not? Idolatrie, and cruelty may  
not, they cannot be at any time parties or divorced.

As their cruelty is first noted, and hot noted, because it  
is otherwise notorious in all mens eyes, if never before, yet  
now by their late more then heathenish, & brutish cruelty,  
so secondly let vs see, what we are to expect from their complices, so long as they continue among vs.

It is observed as a singular point of wisdome, to fore-  
see what will fall out, the foole unely-looking smooth right,  
and to that which is before his feet, not comparing times  
past, with the present, and both these, with that which  
is to come, thereby to provide for his owne good, and  
prevent his owne harme, which if we will do with wisdom,  
and circumspection, in this case of Iesus Christe most  
profess, and our heavy enemies the Papists; we may easi-  
ly conjecture what these future, and after behaviour will  
be; by their former, and present, cruell, and Cannallike car-  
riage.

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If a shd Beare robd of her whelpes, or a hungry woule,  
will not prey on the silly Lambe she meeteth in her way,  
then may we trust the Papistis crewe, and suffer them to  
continue, and range vp and downe among vs.

The shre woule of Rome, hath had heretofore, and now  
for their treasons sake to haue such a losse of her whelpes;  
whether she, and her's yet living, will not seeke reuenge,  
I will not make question, least I shoud saeme to doubt,  
whether a woulfe, be a Woulfe, and Rome the same to  
day that it was yester day: certenly so long as the pier-  
chech on seauen hills, she will either ouercroise the Kings  
of the earth, or seeke to plucke their Crownes from their  
heads,

Reuel. 17.9

And what she doth, shre will teach all her broode, and  
chickens to doe, vncill the Kings of the earth, according to  
Gods soure councell, and iustice, and according to his com-  
mand in that behalfe, toynge together, and execute the  
wrath of God vpon her, and her adherents, which is al-  
mighty God command them to doe in the head, I desire  
to know what they ought to do in the members? Every  
protest idolater, by the lawe of God is to dye, but the Pa-  
pistis are protest Idolaters: the assumption, or mino; propo-  
sition will be doubted of, I will not therefore conclude, till  
I haue strengthened, and confirmed it, knitting it vp after  
this sort.

Reuel. 17.  
16. 17. 18.  
Reuel. 18. 5  
Reuel. 18. 6  
eDur. 13. 1

If Papistis be the grossest idolaters that ever were, then  
idolaters, but the former is as true, as the seuen hill city,  
is the seat of Antichrist, ergo the latter as she shall certen-  
ly be burnt with fire, for strong is the Lord God that will  
do it. The antecedent will not bee graunted mee: for the  
consequent: S. John warranteth me: I therefore write  
it thus. All they that worship so base a thing as a pece  
of bread for the maker of heauen, and earth, idle Pic-  
tures, rusty nailes, rotten timber, and olde ragges,  
are the grossest Idolaters that ever were; but the  
Papistis doe all these, therefore they are the grossest  
Idolaters

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Idolaters that ever wete. And now I conclude, Papists ought by the law of God to die. But me semeth I see some man keppe forth, now I haue concluded pleading for Idolatry, and Papistry, denying my proposition the ground-sel of all; and yet me thinketh it cannot stand fassher then on the eternall, and unalterable word of God. But sayth he, it is one of Moyses iudicials. Is it indeed Moyses, and not Almighty Gods? He reiyneth therefore, yes, and those iudicials were temporary, and for the state of the Jewes, and taken away by the appearing of Christ. To this remounder, I adioyne, that Christ sayth no such thing, but that he came, not to take away the law, but to fulfil the law. He came to destroy, and take away the works of darkenes, not to make a way for the works of darkenes: whiche he must needs doe, if he shoulde either take the sword out of the Magistrate's hands, or gine it in his hand, thereto suffer it to lie in the sheath, and not draw it forth against offendg's. And I pray you in good part, against whom shoulde he use it, if not against Idolaters, the greatest & most ioynt Craytors against God, and his glory, that the earth yeeldeth?

Shall Kings draw the sword which the Lord hath put in their hande and that most lastly, for the cutting off, of them that complice treasons against their owne persons, and shall they be leesse zealous in the Lords cause, then in their owne? But what speake I of the Lords cause onely, when in this case of the Papists, there is a double treason, first against God by their idolatry, next against the King by their disloyalty. This latter I affirme, & confirme it thus. Whosoever holdeth the Popes supremacie, is a Craytor to the King, but all Papists hold the Popes supremacie: Syp assumption will heere againe be basted at, I will therefore bar it thus. If every Christian haue his name for that in truthe he acknowledgeth Christ his head, then every Papista, Papist hath his name from Papa the Pope, for that he acknowledgeth him his head, but the former is true therfore the latter. So that if once I hear him say he is a Papist

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Papist, I can truely say by and by he is a traytor. But we will have a shifte for this, he is no Papist, if there be such danger in the notation of the name, but a Catholicke, I promise you it is now well amended, as one washing off the sith of his face with inke.

From whence I pray you cometh this name : what soundeth it ? After this sort, whosoever holdeth the Popes supremacie, is a traitor, every Catholicke holdeth the Popes supremacie: my assumption neede here no more words, for this very name sellmeth me, that he holdeth the uniuersalitie of the church of Rome, and so the uniuersall authoritie of the Pope of Rome. And this will alswapes be the keeping of the dirige, a Papist, a catholicke, a traytor, a traytor. But it may be our language is harsh, and barren, giuing gracelesse names to gracious men : will the smooth Latin, lend vs a couple of names in stead of them , to steed these men , for I would satne rid my selfe of them ? What say you to Pontificius, and Papicola, will either of these better Papist, or catholicke ? Surely no ; never a barrell better hearing : for when all commeth to all, either hee must forget his Papistry, or hee can never forgoe his treachery. Notwithstanding al this, if he wil continue a Papist, and so his treason, and so his double treason, first against god, next against the King, what remaineth but the reward of a traitor. Pea but we cōdemne papistry of cruelty, and what were this to execute all Papists : first therfore we must know a difference betweene one that is foolishly Popish, and that smacketh of the corrupt dreggs of Rome, and an other, that hath drunken of the wine of her sornication, p̄euishly popish, & a peruerse papist, a young Cubbe, and an old Fox, one that is creeping out of the shell, and another that is fledge, for when I speake of a Papist, which instantly echoeth a traytor, & by and by calleth for a halfer, I meane such a one as is a true Papist, a Catholicke, Pontificius, Papicola, that hath the grounds, & is grounded in the fundamental points of his rebellion, I shold say his religion

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religion, for as sure as the Lord liveth, if he be a resolute papist, he is an absolute traytor to God and his King: & it was never heard of, that to execute him shal labour any way of extremity, and cruelty, but of most iust severity. Pay rather to spare such a one, as a rotten member, to the bitter hazard of the hole body, may be well accounted in humanity & more then desperate folly. God almighty, in whose hand ars the hearts of al men to turne them whether it please him, so in wisdome direct his vicegerents herein, that they may in their several kingdoms, do that which may most serue for his glory, and the good of their sevral estates. Hitherto of the traitors, that did complote the former horrible treason, and their complices: now for the vse we are to make, against whom, and whose good, it was most devilishly complotted, and desperately contrived.

Which is likewise double, the first, respecting Gods iustice, the second, his mercy. Concerning his Justice, let vs know and remember with profit, that he by the hand of these uniusc witches, shaking his rod vnto vs, did therby shew what we for our many sinnes had justly deserved: Euen all of vs to seele, and see an vller demolition, and desolation of our state, and common wealth.

For although these more then wicked traitors, had no iust cause, nor occasion to draw them on, but most desperately by the instigation of the devill, and their devillish madnes, were carried on headlong to attempt, and enterprise so horrible a treason, the like whereof no history doth affoord, as at an instant to kill the King, the Queene, the Prince, and all the flower of the Church, and common wealth, & that after a most hellish and fearfull manner, by bowing them vp in the aire, & so to leauie the commonwealth as a forsaken widow, prostituting her to be deflowered, defaced, and desolated by the bloody hands of bastard childezen at home, and the sartors invasions of forrein tirants, and so to make her a terror to herself, & a terrible spectacle of extreme misery, & calamity to the whole world: howsoever I say, they had no caske to do o: attempt this, yet we may acknowledg, & confess that by the iust judgment of God, all this, and more (if more might bee) might haue come vp-

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on vs, and overfaken vs. But almighty God even in the midest of his iudgement, remembryng mercy, did only shake the rod at vs, and then cast it into the fire. That so long as we live, and our posterity after vs, in that common wealth, whiche by the justice of God wee had almost lost, but by his mercy yet possesse, & injoy, and I hope shal to the ende of the world, maugre the malice of the devill, we may learne to feare Gods Justice, to loue his mercy, and so for his iustice, and mercy, to feare, and loue him, and to praise him with the prophet in that excellent song. If the the Lord had not beene on our side ( may wee now say ) If the Lord had not bin on our side, when men rose vp against vs, and so forth to the end of that psalme. Who so maketh not these profitable vses, of this wonderfull deliuerace of the lord, but runneth on in sin without remouze, let him remember what Christ said to the man delivered from his malady, go and sanne no more, least a worse thing happen vnto thce. And here an end of the two first wonderfull accidents, I meane an end of my discourse thereof: but I hope the inhabitants of this land will never cease, with thankfullnes to God, to remember his iustice, and mercy therein never sufficienly to be praised.

O Eternal God, creator of heauen, and earth, & in Jesus Christ my most mercifull father, I thy vnto worthy servane returne vnto thy divine maiestie most humble and hearty thanks, as so; all other thy unspeakable mercies, so especially so; the great and wonderful deliueraunce of my selfe, and many other of thy poore and sinfull creatures, from the rage, and force of the horrible thunders and lightning, whiche of late thou didst send amongst vs. The true report wherof, sith I am herein to deliver to thy servant King James, whom thou by thy almighty prouidence hast made thy iurerent in this mighty empire, and so vnto thy people his subiects: so sanctify good Lord my memory, and meditation, and therewill hall my report and relation, that the truth herein beeing effectually delivered, it may redound to th: glory of thy great name, the profit of thy beloved childdren, & the terror of thy proesse enemies. Amen

## Fearfull newes.

Now I come to the third wundersall, and terrible accident, whereof I was both an eare, and an eye-witnesse.

First I will according to the truth, deliver the report thereof, and next make such profitable uses, as so great, and wonderfull a worke doth require. First therefore where a report is to be made of an action done, the time, and place are of no small moment, for the evidence of the matter. The time therefore was on Thursday being the 28. of November last, about a moneth after þ soysaid fearfull flaming of þ heauens, and most horriblie treason complotted & detected. The place was at Ouelstone in the county of Gloucester, situated some eight miles from the famous citie of Bristol, and two miles from Aust, which is well knowne, in regard of the often transportation, and passage there ouer the Riuer of Severne.

This for the time and place, when, and where this wundersall worke of God, was by his almighty hand wrought, and done: now for the action, and worke it selfe. The morning of the soysaid day being lowring, and sad, did yet a little after eight, begin to smile, and looke somewhat cheerfull toward the east: which was indeed but a smile, and so for a very smal time, for even anone before nine of the clock, the west as it were enuyng the easst meriment, sendeth me vp with a strong winde, a most darke mantle, which overspred the whole heauens, as if the sunne had vpon some sudden feare, sodenly retired, and againe hid it selfe vnder our horizon, giving place to the darke night, to wrap vp all thinges in her blacke mourning gowne. So darke and blacke was it, that but for the note of the time, it was hard to ludge whether it were day, or night: yet after halfe an houre, or there about, this blacke maske was againe taken off, and the heauens begin to smooth vp, and clere their countenance, the sunne sending forth from the south, his goulden rays for an houre and halfe: which the north disdayning with a most scornfull lower, thinking it selfe wronged, as the west did before, and terribly menacing the south (not withstanding

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ding the winde stod betwene them to stay the quare) with a most terrible and ougly visage. Neither was it satisfied with threatning looks, but her fearefull forces come on a maine, admitting yet betwene them & the sun, a short parle, made knowne by a goodly, and beautifull rainbow. The sight whereof did not a little comfort mee, notwithstanding þ frowning face of the heauens, did otherwise pretend some fearefull event: for beholding the worlds Sacrament, I remembred not onely that covenant of God, which it doth seale unto, but his other covenant made with vs in Christ, whereby he hath bound himselfe, and that with an oath, to be our God, and we( even as many of vs as by faith apprehend the force and fruit of it) to be his people. And that therefore though east, and west, north and south, heauen, and earth, shoulde tumbled, and tumbled together, yet the anchor of our hope, and happinesse, being cast within the beale, and founded on Christ the unmoveable rock, could not faille, nor deceite, nor be deceived.

With this or the like meditation, I pass from under the Canopy of the open heauens, under the roose of the house.

Where after a very little while, being set at dinner, the terrible darknesse, that was in the North, so gathered on the south, that it became very darke, considering the time of the day, and the cleere light that was but a little before. But the thick cloudes had indeed their burden, wherof they hasted to be eased, for down falleth with a boisterous winde a very plentifull haile, which with the abundance ( for it was better then halfe a foot thick on the ground, every where after the tempest, which lasted a quarter of an hour or there about) and the winde made a very terrible rattle, which was accompanied with fearefull flashes of lightning, and some thre, or lower claps of more then ordinary thunder.

Whereof I tooke occasion of talke, to the gentle woman of the house, and her yong plants, which ( being fine sonnes

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With the sonne as a friend) sat at table with vs, to this effect.  
That the Atheists of the world, and such as did not know,  
acknowlede, and feare God, had great cause to be terrifi-  
ed, and to tremble, at such terroris of his: but soz such as did  
truely feare God, they need not be appaled, or dismayed at  
it, considering they know, it came from God their gratt-  
ous father in Christ Jesus.

She replied with a remembrance of the day of judge-  
ment, that if this, then much more terrible, would the daye  
of the Lord be vnto such, as did not know God in Christ,  
and in him, had a feeling of his fathery loue.

In the middest of our talke, behold, there flameth in a  
wonderfull flash of Lightning, seconded with as horrible  
a report of extraordinary Thunder, as I thinke any man  
luying hath heard. It was not as the manner is of thunder,  
a railing and rumbling noyse drawne in length, but as  
if a thousand tun waight had fallen from a loft vpon a loft  
able to indure the weight of it, making a most inexplic-  
able and unspeakable humpe and holunce, to them that are  
vnder it. Such was the furious and fearefull report of this  
terrible clap of thunder, wherewith according to the inse-  
rity of this corrupt flesh, I was toucht, but not without  
assured hope in God, vsing the words of the Psalme. Powre  
out thy wrath, O Lord vpon the heathen, that know thee  
not, and vpon the kingdomes that call not on thy name.

The table beeing taken vp, and God for his mercies,  
praised, I betooke me euен vpon 12. a clocke to my schoole,  
where finding my schollers amazed with what had euен  
then past, I put them in mind of that I had spoken in the  
morninge (for with our morning prayer, wee had the first  
Chapter to the Romanes read) concerning the two meane  
wherby God maketh himselfe knowne vnto the world,  
his word, and his woxkes According to the present occasi-  
on, I urged the second, which I had that very day delivred  
out of those words of the Apostle, in the 20. verste, for the  
unvisible things of him, that is his eternall power & God-  
head

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head, are seene by the creation of the world, being consider'd in his workes to the intent they shold bee without excuse.

But in the midst of my speach, I heard the Bellis knole extraordinarilie, and sending one forth to enquire the occasion, he presently returned answer, the Steeple was a fire.

So concluding abruptly, and passing soorth at doozes, I sawe it was no false report of a fained fire. For beholde, the force of Gods terrible voice, had shaken, rifted, and rent the Towre of stone, wheron the Spier of Lead of a great height stood toward the West, from the rest of the Battlement, almost to the roose of the Church. And as it appeared afterward, all the west end of the Church was likewise shaken, which was so much the moore to be wondred at, as it beeing crush't in divers places, as a rotten apple: it was onely so done within, and no appearance of it without: and of thre great glasse Windowes that stand in that end, not one of them hurt by it, either in the Glasse or lights, Albeit the wall were shaken both immediatly above and vnder them, the stronger being hurt, and the weaker scayping harmelesse.

So powerfull and prouident is Almighty God, that he striketh and leaueth unstriken where he will, and whom he will, that strength to him is weakenesse, and weakenesse to him is strength.

And althoough this Thundring voyce of Almighty God, did no wheres shewe so terrible an effect, as on and in the Church, yet without the Church, in the Field and in the houses neare, an extraordinary presence of his power, not without his mercie, was sensibly to bee perceived by diuerse, whom it cast, one hither, another thither, and some downe, but hurt neither man, woman, childe, nor any living creature els, soz ought that I have heard.

As this was the effect of the terrible Thunder, so

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his fearefull fire (the lightning I meane) had fiered the steeple, about thre quarters of a yard beneath the soote of the barre, whereon the weathercocke pearcht, which fearefull fire, considering the powerfull hand that had kindled it, the matter whereon, and the bellownes which did blowe it, being at first a strong westerne wind, how it did rage, they may wel imagine that sauete it not, which they may farther understand by this, that within the space of two boores, it did denoure, consume, melt, and thraine downe al the timbers, lead, and irons that were from the top of the Steeple, (being as I haue said of a great height) to the towze of stone, and in other thre houses, did burns to the ground, melt, and cast downe with an unresistable force, all the losfts, timbers, stockes, and wheeles of fine very tunenable but often abused bells.

The Clocke, which before had notified pretious time, calling on men as it were to take tyme, and to take heed of the abuse of so excellent a treasure, was likewise hereby silenced. The Chancell, through the fiered timbers and firebrands, which fell from the Steeple, on the roose of it, was fiered and defaced. As it was very probable, the Church would haue bene also with the like, had not the wind carried the rage of the fire so much on the Chancell, which stood on the Eastside fro the church, which is seated on the west. But the fire it self did not much harme the church, the most hurt it received being great, was from the hands of men, who fearing what was likely, that the rage of the flames, would haue had the like force on the Church, as it had on the Steeple; sought to sauie what might be. They therefore ript up and cast out almost all the seates, and uncovered the thre Ailes of the Church in the middle, in hope to save, if it might be, that halfe which was westermost, if the other halfe, next the Steeple were fired. But their labour indeed turned to losse, as it fell out, for God by his godly p[ro]vidence, did not onely restraine the rage of the fire, from the Church which was on the West, but likewise fro the houses

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See here, most admirably, especially, from the ministers  
which I see say the mercy of the fire, and the winds,  
that a thousand fakenes of fire might be seene, to lighte a-  
siding his wood, on his hay, & come molers, and so on what-  
then almost was about his house, and yet so greatnes is  
the obyness of the people, I think id him not therin sine  
peth (wiche be true). In the meane season, it is comyndable  
to remembre, not wil handling this so manefest and un-  
ruly people of God, in wiche speakeing untidnes, in such  
sort, as you have heard that is wot not, who therfore con-  
veyd from heaven, or man spake vnto them (as I haue  
conside red on two, amogst many, that were wchly bounden),  
what a mischape haud what a miscomfiture here, impudic  
Dap, what bad mirth with such heathenish speche, and if  
the sphears of heaven were the wheeles of fortune, and the  
wolnes, dayle, Rghtning, thunders, and all the restes of  
God else, were bur a chal drayred. So let therfore they re-  
relle eth her with the great power of God, by the tentes of  
their owne great sinnes, yea I dare say, and very mynke  
before the Lord I say the truth more did truely for the pe-  
son, what they haue done sines I know not, before the  
tonge of their sweet King of Kels, whiche the soule  
ward of God, would no longer suffer to tangie, then o-  
ther for their ignorance of God, and his goodness, or their  
unthankfulnes, or for any other sin, which was bothe the  
cause of this, and is the cause of all other his iudgements.  
And last I shoule seeme to speake without booke boordery  
will alleadge that testmony, which is without exception,  
the greatest of al other, of the abundance on the hemet, the  
mouthe speakeith. The truth wheresof not beeing doubted,  
then I say, it is an undoubtis truthe I haue affirmed, for I  
heard with mine eares, oliver plante the deale (as it wote)  
of these Kells, but no one thereto much as mention, the  
greate or punishment of hym.

And if they that were present spectators, and had a spee-  
ciall interest as it were in so manefest, and publicke a pro-  
prietie enowth to Dab, Dabys, & vs being  
all alighted hem as E. Hanes 1301 1302 1303 1304 1305

## Farefull newes.

bent of Gods wrath revealed from heauen, made so little  
use of it, what great canke is there, some speciall vies bre-  
apt vp, as well for them that are neare as for them that are  
further of: I come therefore to the vies. Which is double  
first, in regard of places, secondly of persons, for places to  
bearing a towne, and a Steeple of great height, proudly ab-  
picing as it were, and abuancing it selfe in the ayre, that  
was thus fearfully stricken with the piercing boce of  
thunder and lightning, as it many times hath faine out  
since the tyme of Babell began to bee founded, that God  
logith confusion on meedes erected with ambition, it is a  
document to all places to take heed of the like ambitious  
folly, least they have the like pernicious fall. It is sayned  
of them, that it creepeth at first on the ground, but at last  
it roosteth on the top of high topt turrets, but so the flame of  
Gods wrath lighting on places, most while it ariseth from  
the overturning of that, which hath beene turreted & rai-  
sed vp aloft. That where the proud spires seems to threaten  
the heauens, they are by the heauens over topt, and turned  
topsy turvey to the ground. And as this is exemplified in  
proud towers, and turrets, so may it bee in trees, that pe-  
pping out of the earth, wil at the length aduance themselves  
so haughtily, as if they disdained the drops that come from  
the clouds shoud light on their crownes. But it is in vaine  
to speake of the places without the persons, for though god  
logith confusion on them, they know not ne seele theri owne  
pride or perdition; which lighteth on them, not for any sin of  
theire, for they are unreasonable and unsensible, but  
for the sin of mens persons, whō God hath indued with rea-  
son & understanding, & unto whō he hath committed h dominion  
& vse of his other creatures, for the abuse wherof he doth  
in justice, not onely sometimes set the stampē of his wrath  
upon their persons, but more often in mercy doth spare their  
persons, & brand it in the other creatures that he hath given  
for their profit or pleasure. I come therefore to the personal  
vies hereof, which shalbe threefold, according to mans three  
folke estate, highest, lowest, or betweene both.

Men of the first order, and ranck, I do most humbly in-  
treat

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treat often and againe to remember, who hath so higly  
aduanced them, and whereto; for the forgetfullnesse of  
these two points, is followed with an impotency of mind, &  
archentimpe of moderation, & the most potent procurer of  
the hasty downfall of their high estate. For if they did ever  
remember of whom they hold their places, and of what  
importance, that it is the sonne of GOD by whom kings  
aigne and statesmen decree justice, by who princes hold  
their principallty, and all the good Judges of the  
earth: and as by the sonne of God they are placed,  
the importance of their places to bee such, as Moyses  
the best commanader, on that ever was, groaned under the  
burden of it: and Salomon maketh it a matter of imposs-  
ibility, for any man to discharge it, without more then hu-  
mane ability. If they did remember (I say) these things to-  
gether with the peril, whereto great men in that they are  
great, are subject, could pride so haue prevaileid with many  
of them as it hath, as Pharoah, Nebucadnezar, Herod, &  
not onely with such bad gouernours but with the best like-  
wise, as David and Hezechiah: Which deseale the Lord  
who knoweth the hearts of men, foreseing how it wold  
infect, did before hand prescribe a diet, and gaue an  
an sedate, which may be there more stily & profitably seene  
then here remembred. And alth it is the Lords prescription,  
it is not without manifest danger to be neglected, but to be  
vysed of men in highest places, as they lose their own health  
and happines. A word to the wise, I will therefore conclude,  
this first vs, vnto men of the first roome, as Kings, their  
great counsellors and assitantes, with the speach of the  
kingly prophet David; and leauing them vnto the gratt-  
ous blessing of God, most humbly take my leave. All the  
Kings of the earth shal praise thee O Lord: for they haue  
heard the words of thy mouth. And they shall sing of the  
wates of the Lord, because the glory of the Lord is great:  
for the lord is high, yet he beholdest the lowly, but the proud  
he knoweth a farre of. Now I desynd to men of h secod rakk  
& order, who are as modells of meane state, neither so high,  
that they fad to the mercie of every threat of payze, nor so  
low, that they are subiect to every inundation of the water.

Pro. 8.15.

1.King 3.9

Deu.17.  
19.20.

Psa.1;8.4.

## Fearefull newes.

Who as they stand betwene two, so they must make this vse to take heed, especially of two faults, envy toward their superiors, or disdaine to their inferiors. Envy nor emulate, they must not any way their superiors, nor the highest places possesse by the highest personages, sith it is the good will of God to erect both.

The places are of great importance, possessors of them are subiect to much perill, as the high steeple to the force of all blustering stormes. They watch when others sleepe, they fast when others eate, they carke when others are secure, they beare the wood, and others warme themselves by the fire, they sowe the corne and others reap the haruest, yet al this while for recompence, their places, persons, and lites, are aimed at, that their estates are beleigered with millions of miserable labours, and feares of extreme losses. In the meane season, thou doest sleepe when thou wilt, eate what thou hast, rest secure, warme thee, sow and reap, & though these be great blessings, to these is added hearts ease, if God give thee a heart to conceiu thine owne good. Thou whatsoever thou art of this order, hast the goulden meane, if thou demeane thy selfe accordingly, the goulden meane I say, which Agur the sonne of Iakob, did so importane the Lord for.

Read the place with attention, I leane the search and sweetnesse of it, to thy selfe and thine owne experience. In the meane time, as men of the second ranke must for many respects, without envy but with singular submission, & reverence, demeane themselues to them that are aboue, so they must answe all disdaine and contempt of them that are belowe.

This latter they will the sooner be drawne to do, if they remember the double accouit they are to yeeld, of the which, the one though for a time delaid never fadeth. If they wrong, despite, or despise their inferiors, they shal answe to their superiors on earth, who with King David sing of mercy, and judgement; of mercy to the mercifull, of iudgement

## Fearfull newes.

ment and iustice to the cruell. But if either by their owne  
ability of friends, money, flattery, or any other indirect  
meanes: or the inability of the oppresed, not able to com-  
plaine, or follow it; they forgoe, and forgoe this account in  
earth, yet certenly they shall not fail to come before the  
heauenly iudge, who telleth them plainely before hand,  
whereto they shall trust. He that despiseth the poore repro-  
cheth him that made him. And thinkest thou hee will heare  
reproches at thy hands, & not pay thee heeme? O: wilt thou  
not remember that the law of God, and nature, will con-  
demne thes, if thou hurt him, whom both of them command  
thee to helpe? I might haere open a sea of reasons, and alle-  
gations in this behalfe, to diswade men from contempt, &  
dissaine of the meanest, and to perswade them to pitty, and  
compassion. But one shall be to them and me, instead of  
all. It is taken from that solemne maner of proceeding  
in generall convocation, of all before the great iudge, at the  
scarefull day of iudgement, when Chrift shal denounce that  
terrible doome ( Depart from me ye cursed into euer-  
lasting fire, prepared for the devill and his angells ) not a-  
gainst them onely that haue pluckt the meat from the hun-  
gry, taken away drinke from the thirsty, wrongd the stran-  
ger, drawnn bristly the skinne as it were ouer mens eares,  
and so afflicced their soules and bodies; for there is no in-  
quiry nor question made of them, being ipso facto condem-  
ned to hell: but this heauy doome they shall also haue, that  
haue not fed the hungry, giuen drinke to the thirsty, clo-  
ged the stranger, cloathed the naked, visitid the sicke, and  
such like. Thou seest how the case standeth, weigh the truth  
by the authority, and practise it for thy owne safetie. So in  
the name of God, I exhort thee not to envie, but to honour  
thy superiors, not to despise but to helpe thy inferiors, of  
whom commending thee to Gods grace in Chrift Iesus,  
I come now briefly to speake. Wherefore to the 2. for-  
mer estates, are as poore cottages to the highest turrets, as  
mold-hills to the mighty mountaines, the thundres to the

## Fearfull newes.

Cedars of Lebanon. Yet though they be such, the highest among men, may not set them at naught, nor the second sorte little account of them. Forasmuch as the lowe: they stand, and the lesse able they are, to help and right themselves, the more doth the Lord tender their case, and the more severely wil be revenge their wrongs. But they haue a fault, which if they wouid amend, notwithstanding their puerity, they might be passing happy, and that is impatency. Men in the highest places, except god grace them, extraordinari-  
ly labour of impotencie of mind, and cannot beare their estates, or their estates abide with them for pride: and men of the lowest places, except God comfort them, exceedingly labour of impotencie of mind, and cannot brooke their plaeas, for want of patience. Whereas this being possell, they wouold not onely comfortably indure, the indifferent calamities of their estate, but by their hearty and humble prayers unto God(as in duty they are bound) ease much their superiors, those especiallyþ are in þ highest places, most traveld and troubled, and therefore needing most the assistance of their godly prayers. The God of patience, grant this unto them, and so unto all estates, conditions, and sortes of men, so to carry, demeane, and behane themselves, as in his gloriouse presence, who wil blesse all them that feare him both small and great. Heres an end of þ threesold vse delin-  
ered, to the þre estates of men, concerning the third wonder-  
full worke of God, and so of the þre admirable actions:

þwhich bearing þree, and all very extraordinary, are a suffi-  
fient testimony against all, that hearing thereof, will not  
yet in time repent and amend their lives, but haue their  
wares and heartis so shut vp, and hardened against the power  
of God, revealed both in his words and works; that nothing  
wil deterre them from sinne, and draw them to godlines, till  
Christ come into heauen, with thousand thousands of angels,  
Reuel.22. in flaming fire to judge the world; which as it hasteth, so  
hasten Lord Iesu, for thy promise sake: surely I come  
quickly, Amen Come to come Lord Iesu. Amen.  
Hallelu-iah.

